/339 cont./

241 Sorghum (trike) (Sorghum saccchariferum) (1):

[262] 1. Sorghum is cultivated only on a very small scale. It is a delicacy that the Chiriguano reserve for children, who suck its stalk.

/339/ Sugar cane:
Melons:
Watermelons (sandias):
Prickly pear (saini) (Opuntia spec.):
Fig trees:
Orange trees (in the missions).

[199] The Chiriguano cultivate only on a very small scale the plants which, like sorghum, sugar cane, fig trees, and orange trees, have been introduced by the Europeans. Of these only melons enjoy general favor.

248 They always devote some parts of their fields to the cultivation of plants of value only for their arts and manufactures. These are: cotton plants (mandiyũ), cucurbitaceous plants (iã) which grow on the ground next to their squash and furnish the containers they need, roucou (urubũ), which scarcely exists except in the northern part of their habitat, and finally a species of reed (Arundo donax) with which they make the shafts of their arrows.

249 They also plant tobacco (pẽtĩ), but I have never seen any in their fields. According to Nordenskiöld (10, p. 25), its [276] [123] cultivation is insignificant and rare. The Chiriguano are not great smokers, and the numerous packs of cigarettes I took along for them found only a few devotees. Among the Toba, Matako /Mataco/, or Chorotí /Choroti/ my stocks would have been exhausted in the wink of an eye, for these Indians love tobacco more than anything in the world.

276 The use of tobacco among the ancient Chiriguano, as among 256 their ancestors in Paraguay or Brazil, was reserved for the 824 medicine men for their magical operations. Their use made [198] of it a plant endowed with "mystical" virtues, and its

/339 cont./
consumption was limited (1).

1. Father Giannechini (Dizionario Chiriguano-Spagnuolo, etc., pp. 169-171) gives us very interesting details on this topic. Formerly, says he, tobacco was reserved for magicians and adults. He states that even today where its use is most widespread it is cultivated on only a very small scale. The Chiriguano do not have the patience to let it ripen and dry it over the fire in order to be able to smoke it.

When they were called to a sick person, the medicine men used to put themselves in a trance by smoking ever so much. By this means they discovered the author of the illness and gave him battle.

We shall see farther along (p. 76) the role of tobacco in the magical ceremonies intended to make rain fall.

At harvest time I visited the lands cultivated by the Indians of the Caruruti region in Caipipendi valley. From the end of February to the month of April, the Indians rarely spend the day at home. Most of the time they go to settle down in their fields, leaving the village as soon as the corn begins to ripen, not to return until the /360/ end of the harvest. The house of the absentees is made safe from all foreign intrusion by thorn hedges which they raise all around or only in front of the door. The latter can also be closed by a cot or bedstead, which they put up against it and anchor solidly (Fig. 6). 1/4

This temporary migration of the whole population of a village to the fields sometimes made my job as a collector rather difficult. It /Fig. 7 appears here/ often happened that I found myself in nearly empty villages. The rare Indians who had remained there refused obstinately, and rightly, to sell me the objects which interested me, if they belonged to an absent person.

1/4 [Fig 6 appears on p 69 -- Analyst]

Fig. 57. Mold for making tin labrets (tembeta, epua). Powder flasks. (1/2 nat. size.)

Mold for Tembetas

The tembeta, or labret, of the Chiriguano are of tin. They make them themselves with the rod of the mold pictured here (Fig. 57). It is a calabash into which the fine of the labret have been hollowed out, while the thicker central part of the ornament corresponds to the end of a stick going through the calabash. The cavity produced in the central part of the labret is then filled with wax into which glass or turquoise beads are incrusted. These come from ancient burial-places and are sold to the Chiriguano by the half-breeds of Tarija.

Balances

The Chiriguano of the upper Pilcomayo and the Iglambé valley prize coca quite as much as the Quichua of the altiplano. Besides, it is from them that they got this vice. The fact is known and does not need to be demonstrated. This custom

/190 cont./
spread among the Chiriguano recently for it has not yet spread throughout the territory they inhabit. The Chiriguano who live in removed from the half-breed or Indian populations of the Cordillera are not "coqueros," and only rarely does one meet among them some old man who accepts a quid of coca.

Ivo is the last point toward the east and north where I could distribute my supply of coca to advantage. Nordenskiöld (15, pp. 89-91) sought to demonstrate that the custom of blackening the teeth went along cheek by jowl with that of chewing coca and derived from it. As a matter of fact, this habit has a very marked western distribution and follows the zone of coca cultivation.

The Chiriguano mix each quid of coca with the ashes scraped from a tree (ziala) whose scientific name I do not know. These ashes (tanimbo), which corresponds to the Ilicta of the Quichua, are contained in a small leather bag.

Coca is a luxury commodity which the Quichua Indians or half-breeds come to sell to the Chiriguano. To avoid all argument and all fraud on the part of unscrupulous sellers, the Chiriguano have recourse to balances of their own making. They fabricate them with /381/ two calabashes cut in half to serve as scales (Figs. 54 and 55). The balance with scales was in use in pre-Hispanic times /Fig. 54 appears here/ in the ancient Inca Empire (see Nordenskiöld, 16) and so I believed at first that among the Chiriguano it represented a survival of /Fig. 55 appears here/ the Andean influence, whose importance we shall see further on. Among the Chiriguano, however, this object is designated by the Spanish name /382/ mbalanza, which seems to indicate that they borrowed it from the half-breeds. The latter and the Quichua use them in their commercial transactions, but especially for weighing the precious coca. Perhaps it was the same in prehistoric times. There is nothing to prove that only metals were weighed, as has been supposed with respect to these ancient scales.

For weights the Chiriguano use old Bolivian silver coins and express measures according to the old Spanish system. By a tacit convention a coin worth two modern sous is the equivalent of one ounce.

1: Métraux--211 E-S (1929) 1930 SF10 Chiriguano SF10

/458/

285 Plate LXXX, Figures 1 and 2. Height, 8 centimeters; width, 12 centimeters. Provenance: Caruruti.

The fine strips of palm leaves which make up this basket are wider and more brittle than the ones constituting the preceding one of identical shape but different technique. The fibers, instead of radiating from a single center, simply cross, following the rhythm which Figure 2 of the same plate permits examining.

Fig. 113. Hat of the type of Figure 112 in the process of being made. (About 1/6 nat. size.)

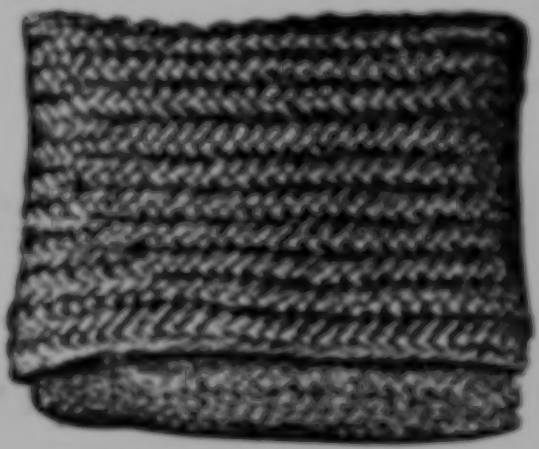

Fig. 114. Chiriguano cigarette case in twilled work. Prov.: Caruruti. (2/3 nat. size.)

Figure 112. Height, 10 centimeters; diameter, 36 centimeters. Provenance: Caruruti.

This hat is made exactly according to the technique of the baskets of Plate LXXVIII and Figs. 110 and 111.

1: Méraux--212 E-2 (1929) 1930 SF10 Chiriguano SF10

/436 cont./

285 294 A half-finished hat (Fig. 113) which I was able to acquire at Caruruti shows well the process of fabrication. The basket-maker begins by making the crown of the hat, interlacing 36 tigellas and shortly afterward adding other supplementary stalks whose ends are seen protruding. When the hat is finished, all those projecting beyond the fabric are cut off. The rhythm of the crossing elements is twofold.

285 296 Figure 114. Length, 10 centimeters; width, 6 centimeters. Provenance: Caruruti.

This cigarette case faithfully imitates the ones the Chiriguano have seen in the hands of half-breeds or creoles. Nevertheless, its technique is interesting, for it is purely indigenous. The /Plate LXXXI appears here/ /457/ tigellas of karandai leaves cross in a twofold rhythm.

The Chiriguano are not great smokers and it is rare to find cigarettes among them, so that these cases seem to me to be made for amusement rather than for their practical utility.

Sieves

415 252 There is no Chiriguano housewife who does not have at her disposal at least two sieves. The importance of this kitchen utensil corresponds to the considerable role of corn [262] flour in their food. Of the 12 different dishes that the Chiriguano prepare from this grain, there are six or seven in which it appears in the form of flour. kĔwi itself is made with corn pounded in a mortar and then passed through a sieve. Sieves serve also for cleaning beans and ridding them of the stones and dust accompanying them. Finally, sieves are used for straining kĔwi after cooking and for separating the liquid, which is to ferment, from the marc or temĭ̆u. They can also be used as simple baskets, and I have seen some holding cotton seeds.

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chane SF8

the warriors, whom orators constantly exhorted to fight. The main tactic was to surprise and not to be surprised. Scouts were sent ahead of the army and sentries were placed on guard at night. The attack was carried out at dawn. During the battle, the women of the attacked village danced and sang to help their men resist. The victorious party returned with the heads of their slain enemies, which were subjected to all sorts of outrages.

CANNIBALISM

In the past, prisoners were ceremonially killed and eaten. The victims were usually the *Chané*, of whom, according to Lizárraga (1909, p. 552), the *Chiriguano* had eaten about 60,000 during the 16th century. Warriors delivered the captives to their children, who shot them with arrows. Prisoners whom they spared were incorporated into the *Chiriguano* tribe. In more recent times, the prisoners who were not put to death were kept as slaves.

ESTHETIC AND RECREATIONAL ACTIVITIES

Musical instruments.—*Chiriguano* musical instruments are mainly copies of European or Andean instruments, such as the transverse flute. The transverse flute is Spanish, but the quena or end flute (pl. 43, *bottom*) is Andean. Among the most prized possessions of these Indians are round wooden whistles with two stops, and sereres, elongated pieces of wood, perforated lengthwise and blown by stopping the lower aperture (fig. 59, *d*). The clarinet with a slit reed tongue and the cowhorn bell are post-Columbian. The hide-covered drums beaten during feasts is of Spanish origin. Panpipes occur only among the *Chané* of the Parapeti River.

Dances.—Dancers of each sex form a separate line, holding hands with their neighbors. Under the leadership of a master of ceremony who beats time with a feather tuft, men dance on the same spot by bending the knee slightly while women move forward and backward or dance around the men, shaking rattles.

Drinking bouts.—Drinking bouts, in which enormous quantities of chicha are consumed, are attended by friendly communities, which are ceremoniously invited.

Narcotics.—Formerly, tobacco was grown in small quantities by the *Chiriguano* for ceremonial purposes. Today some *Chiriguano* smoke cigarettes, but seldom the pipe. A pre-Hispanic clay pipe was unearthed by Nordenskiöld at Caipipendi. Only a few *Chiriguano* who live near the *Quechua* chew coca, which, however, they do not cultivate.

Fermented drinks.—Maize chicha is the favorite beverage of the *Chiriguano*, who practically subsist on it during the weeks following harvest. Its preparation, entrusted to women, is a lengthy and com-

/26 cont./

137 824 SOTO. -- This gigantic tree is found everywhere from the province of Tomina, but there are places where it is more abundant. In the spring, when the budding begins, its leaves are red, and later they turn green. In the autumn its fruit, which the parrots like, are red and are in bunches like cherries. Seen from a distance by a European, he thinks they are cherries. The wood of the soto is strong and does not rot; in dampness or in water it is better than iron, since it does not deteriorate. [342] It is very widely used in the construction of houses, especially when they are of frame construction. A great deal of tannin, which the Europeans use in tanneries, is extracted from the soto. It is called palo cuchi by the whites here and "Urundei" by the Chiriguano.

249 TOBACCO. -- An annual plant which flourishes everywhere, but only the whites cultivate it on a large scale, especially in Sapirangui and Chiquiacá, whose products have some fame. Even an occasional Indian cultivates it for his own use and to give to his friends. There is another similar plant, and, when he lacks real tobacco, the Indian deceives himself with its leaves. The true tobacco is called "peenti" in Chiriguano, and the other "huacapeenti," which, literally explained, means "cow tobacco." In Bolivia there is considerable consumption ● 276 of tobacco wrapped in paper or maize husks; rarely does one see cigars of pure tobacco, like the Havanas and others; the Chiriguano smokes a lot and acquires the habit at a tender age. [857] Children of four years of age have already begun to smoke; [562] women also smoke.

137 824 TACUARA. -- In the past when there were no cattle, the tacuara, or hollow cane, was very abundant; vestiges still remain of some immense canebrakes, but the plant has been reduced almost to the cultivated one, with the result that what was previously found in the forest at the disposal of the first occupant is found today in the possession of private parties, and anyone who is planning to build a dwelling must pay for hollow cane at the rate of 80 centavos per hundred and the worst of it is that it is not found everywhere. This lack is made up for by small rods from trees, but these are neither as light nor always

/30 cont./

137 824 276 YERBA DEL DIABLO. -- This is the datura which is so abundant in the countryside and fields and which is a real plague. It rises to one meter in height, has branches, broad leaves, white flowers, and fruit armed with spines which, when dry, are enough to draw blood. The leaves and seeds make one lose one's memory. In this respect I remember one incident when an Indian woman absent-mindedly or out of ignorance covered an olla of hot food with datura leaves; half an hour later she ate it and it gave her a bad headache and a short spell of vertigo. Her little granddaughter, a schoolgirl about six years old, ate some also, and she suffered a complete loss of memory and all her actions were those of a demented person, a state which lasted some 24 hours. It seems that the Chiriguano [759] do not know that this plant and its seeds and leaves are poisonous; the latter, dried, are medicinal, alleviate the effects of asthma, and are prescribed for asthmatic Indians. Christians know it by the name of chamico, and the Indians by that of "caazi," that is, painful herb.

137 824 SAPALLO /squash/. -- There are eleven species of this creeping plant, which I shall discuss in another chapter, only adding that watermelon and melon also grow here, as well as the cucumber and the beet. The "curugua" and the "curuguami" [262] of the Chiriguano are plants which are similar to the sapallo, but they climb trees and produce there an oblong, sweet, and fragrant fruit; when one enters a house, it is immediately evident if there are curugua fruits there; they are edible both green and ripe, but they are preferable in the ripe state.

[342] I shall forgo describing many trees and plants whose medicinal virtues are known; I shall take up others when dealing with medicines; however, before I forget it, I shall note here at the end of the flora that a region where /31/ there are damp places abounds in secular cedars, whose wood is used in carpentry for doors, windows, tables, etc. So that it may not be subject to rot, it is necessary to get mature plants whose color is light red; the whitish one is attacked by the wood borer; the odor of the wood is narcotic, and this property keeps away insects; its odor is similar to that of the cedar of Lebanon, and for this reason the conquistadors gave the name of cedar to this tree which the Chiriguano call "Igüirane," or stinking stick.

/113 cont./

165 [145] advanced age, and I have seen Indians with the head completely white, and others with a white the color of smoke or something smoked. In the performance of my ministry I have met and baptized many centenarians at the time of their death, and in the towns through which I have passed I have met several who fought in the Caraparí war and who witnessed the War of Independence.

273 276 [178] But today the Chiriguano has degenerated greatly; in somewhat distant times they did not know about either liquor or coca, and today both are general, and because of liquor and coca, the use of which they much abuse, they ruin their health and shorten their existence. Much youth disappears with the abuse of these substances, and as a general rule in the missions the best disappear, those who know some art or have some fortune; all that they earn, after buying their clothing (although not always), they invest in liquor and coca, and [165 648] thus shorten their lives. I have seen towns where out of 40 or 50 young men of the same age there are scarcely two or three alive who will reach 50; it can thus be seen that the drunkenness produced by chicha is not so pernicious as that of liquor or alcohol, for which any tax imposed on them by the Supreme Government is never too much, and would that such a tax were higher, more general, and that it was not felt to be enough simply to write it out. In spite of this dissipated life, it is [142 147] very rare that one encounters a bald Indian, which indicates great robustness (1).

1. I have known many large and small Chiriguano towns; I have only found three semibald persons.

Morality

181 At present the Chiriguano Indian differs slightly or not at all morally from the common mass of men. I mean that not all are good nor are all perverse; there are good ones and bad ones

/177 cont./

Fire

354
372

In conical houses as well as in those of rectangular form, ancient as well as modern, a fire burned, and still burns, night and day; it is never extinguished, but should this happen, the way to relight it is to borrow it from the neighbors. If all the inhabitants of a tribe have temporarily emigrated to a place which is not far away, as happens at the time of general planting, at the end of the harvest, and upon returning to town, they come back bringing their fire with them, as I have seen on repeated occasions. But as today civilization has penetrated and the match has become common, even the Chiriguano will save up one medio, or ten centavos, to buy such a useful combustible, which they use very sparingly, because in their hands this is now a luxury and lends them an air when in a gathering of companions they can bring out and show their box of matches while lighting a maize-husk cigar.

372
177
178
[435]
[276]

372 When a fire happens to go out in a place where it is difficult to get it from distant houses, the Chiriguano is not too worried. The man is almost never without a flint, tinder, and a piece of steel; these implements are used to obtain new fire. The tinder is prepared by them from a boll of wild cotton or the flower of the samuu, which they reduce into a skein of thread and put into a cow's horn, which they clear at the wider end, fitting to it a wooden stopper that they keep down with a small wire or agave string; inside the tinder box it extends to the other end, where they make a small hole in order to be able to pull the wire or string and keep the top on tight.

The Indian who does not have all this apparatus does not worry much either. If his fire happens to go out, he makes a small conical hole in a piece of well-dried wood, in which he violently spins a small cylindrical stick, also dry, which does not take long to get hot and then to give off sparks of fire, to which he then applies the tinder, which consists of the dry pith either of the agave or of the /178/ maguey, which when it has taken fire will light any other combustible material (1).

[173]

1. When the toad handed over fire to the two

5:Nordenskiöld E-5/(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

C 276

Fig. 18. Tobacco-pipe. Chiriguano. Caipipendi. 1/3. R. M. E. 312.

X.

Narcotics.

C Ce 276

The Chiriguano and Chané are not great smokers like the Choroti and Ashluslay. They are most addicted to the cigarette, and seldom smoke a pipe. Only a few of the former who live on the territory adjoining the Quichua chew coca, which, so far as I know, they do not cultivate themselves. It is a well known fact that the habit of chewing coca is a western culture-element.

I have given an account in Part I of the geographical distribution of the tobacco-pipe (map 14).

C Ce *[171]

The type of pipe depicted here, on which the bowl is fixed near the middle of the stem and which, by the by, is very convenient to handle, seems to me to have a south-westerly distribution in S. America.[1]) During my archaeological excavations at Caipipendi I found similar pipes of burnt clay. The front stem of these latter pipes has no hole for the finger. This hole is a little refinement which I have seen nowhere ex[illegible] among the Chiriguano. Quite simple pipes are also found among the Chiriguano, consisting of a bowl with a straight stem behind and no front stem. From the Chané I have one single pipe. This is evidently quite modern. In drawing Map 14 in Part I. I have not taken this pipe into account, as its origin is somewhat uncertain.

[1]) Nordenskiöld (3 b) P. 295. See also Uhle (10) P. 48. (a pipe from Taltal).

5:Nordenskiöld E-5/1 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
South American Indians 53

C 302 171* 102 S 102 302

á dientes y labios para conservarlos así más lustrosos. Causa grima el ver cómo refriegan los labios con lo más áspero de la hoja del maiz para quitar el tinte antiguo hasta desollarlos, y echar sangre para que de esta manera asiente mejor el nuevo, y brille más por fresco y reciente.»

IX. Colorado, RIVET (3) P. 188.

(70.) Manobamba (Yanaximes), BALBOA Chap. 8; SARMIENTO P. 96. »Conquisto TOPA INGA y sus capitanes desta vez cuatro grandes naciones. La primera fué la de los indios llamados Opataries y la otra llamado Manosuyo y la tercera se dice de los Manaries o Yanaximes que quiere decir los de las bocas negras.» Yana = black, simi = mouth. Near Cuzco, not marked on the map. Possibly identical with Piro (70).

C 302 270 171*

BOLINDER, who has observed that the Ijca's teeth are stained black by their chewing coca and lime,[1]) has advanced the opinion that the staining of teeth among the Cumanogoto may not have been purposely done, but caused by the lime that was chewed with coca. I believe that BOLINDER may be right in this supposition. As early a writer as RUIZ BLANCO[2]), who lived in many years in Cumaná, considered that the lime chewed with coca was the cause of blackened teeth.

In N. Peru[3]), where lime is chewed with coca, the Indians have black teeth. In the rest of Peru, where coca is chewed with the ashes of quinua-haulm and other plants, the Indians' teeth do not get black from coca chewing. This corroborates the assumption of BOLINDER that the teeth of the Cumanogoto were blackened by the lime they chew-

[1]) (4) P. 122.

[2]) P. 52.

[3]) »Without doubt the lime destroys the teeth and consequently the Peruvian »coqueros» have disgustingly black and carious rows of teeth.» PORPPIG Vol. 2, P. 253.

S:\Nordenskiöld E-5,7(1908-1909, 1913) 1920
SF10 Chiriguano SF10

302 ed with coca. The teeth of the Paez were also blackened
276 by coca-chewing. Most likely this holds good of the Goa-
*171 jiro too. We ought, therefore, to distinguish between two regions, viz., one where the Indians get black teeth by chewing coca-leaves with lime, and another where they purposely stain their teeth blue or black. The latter must be renewed after a time. the former, which is the result of coca-chewing with lime, lasts for life.

302 It is difficult to explain the geographical distribution
1 74 of the custom of staining the teeth. Perhaps the unintentional staining of the teeth is the original one, and has given
*171 rise to the intentional staining. One might suppose that the Indians who saw the »nice», black teeth of the coca-chewers wanted to appropriate the fashion, though they were not coca-chewers themselves, and consequently they stained their teeth dark.

That coca-chewers in Cumaná considered it elegant to have black teeth is obvious from what MARTYR says: »They contemptuously call the Spaniards »women and children» because the latter like to have white teeth.» »Women» is not exactly a title of honour among Indians.

One might imagine that staining the teeth was once fashionable within the civilized area of the Andes and that the custom has lived on in the border land after it dropped out of fashion in the place from which it originated. Staining the teeth is not a Guarani custom, so it must have [171] been only when the Chiriguano Indians reached their present place of abode that they learnt the custom.

It may also be assumed that the coca used to be chewed with lime all over the old civilized western area. If this is so, we ought to be able to prove it archaeologically, but, as far as I know, none of the skulls found in Peru or Bolivia have had teeth blackened and destroyed by using lime with the coca.

It is, however, a striking fact that intentional blackening of the teeth does not occur far from the Andine region

6: Nordenskiöld--22 E-8 (1908-1909) 1912 SF10 Chiriguano SF10 ●
Chane SF 8

Ee
276 ●
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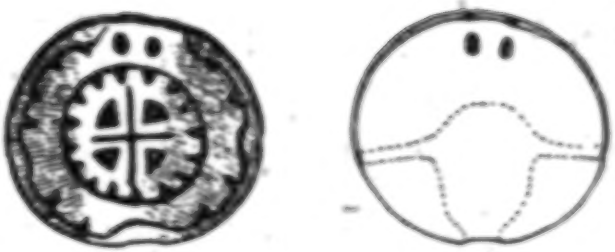

A B

Fig. 80a. Pipe. "Huiramimbi." Tihufpa. b. Shows a lg cross-section. 2/3.

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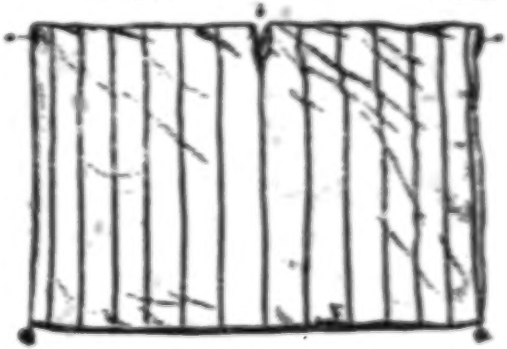

Fig. 81. Festive attire for men. "Tirucumbai." Chané. Río Parapiti. 1/22.

b = opening for the head. a = armholes.

/170 cont./

The legendary figures and their experiences stimulate the imagination, are preserved and retold. The historical personalities and events are forgotten. Ce 173

If one looks in Chané and Chiriguano houses, one finds many things preserved which are now no longer in use, /171/ but which they value as mementos of earlier times and often do not want to give up. For example, one sees handsome round pipes, "huiramimbi" (Ill. 80), which have undoubtedly been handed down from generation to generation. They were formerly used in connection with expeditions of war. Old Maringay had kept all kinds of things from olden times. It gave me great pleasure to rummage about in the old man's storage places. I wanted to buy something from him, but felt embarrassed to offer him money for his mementos. Ee 523 Ee [276] ● [172] c 523 123 126

I once found a bundle of fine, old, completely smoke-blackened arrow-points stuck into the walls. "Would you not like to sell them to me?" I asked my old friend hesitatingly. "You shall have three as presents," said Maringay. After this refusal I let him keep his cherished things.

Once I rode away from Vocopay's village in order to look up an old Chané who had an attractive old costume. After some hesitation he showed it to me. He had carefully wrapped it in other material. Like an enthusiastic museum official taking out an old gem, he unwrapped it carefully. One unmistakably saw how dear it was to him. Although I offered him a very high price, he did not want to sell it. Ce 523 123 126 c Ce

The fact that these Indians love their old keepsakes shows that they have a certain degree of culture. This is true only of the old people, however. The young ones are no longer like that; they sell everything without hesitation. What do they care about a worn-out old festival costume if they can get a red, fluttering scarf and trousers with jacket in exchange! The triumphal march of trousers across the world has also reached these valleys and plains. Ce 523 178 Ee [177]

The Chiriguano and Chané no longer carry on regular war with other Indian tribes. Occasionally, however, the Chané on the Rio Parapiti make raids on the Tsirakua Indians. Ce 721 c [721]

C
Ce
415
556

/179 cont./
ornaments, bowls of silver and necklaces of turquoise and chrysocolla, and many other things.

It is quiet very early in the villages. People do not talk all night, as in a Choroti or Ashluslay village. The young men and the unmarried young girls do not rove about in order to lie together. The virtuous Chané and Chiriguano girls are guarded by their mothers, do not seek adventure, and do not admit gentlemen callers. There are no nocturnal meals, as among the Choroti and Ashluslay. In these villages people sleep at night, that is, if they

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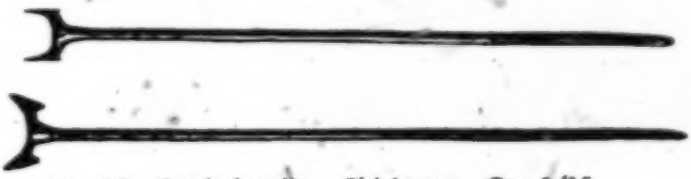
Fig. 88. Tobacco pipe. Chiriguano. Caipipendi. 1/2.



C
412

Fig. 89. Spade handle. Chiriguano. Ca. 1/15.

Ce
512
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533
765

are not busy brewing maize for a festival.

Very early in the morning one is awakened in almost all villages by songs of lament. There is always someone who has lost a relative and mourns him loudly. If someone has died in the village, it is uncomfortable in the village for a person who likes to sleep late.

/180/ The women get up at the earliest hour in the morning, the men somewhat later, and the daily work begins. The first thing that the women do is to fetch water and take a bath, a truly refreshing bath.

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They carry the water jugs in various ways. On the Rio Itiyuro the Chané women carry them on the shoulder, on the Rio Parapiti in a carrying net (Fig. 87). The latter custom is also

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/181 cont./

Branches of Subsistence

Fishing and hunting do not play an important role among the Chané and Chiriguano. As I have mentioned before, they are farmers, primarily maize farmers. These Indians live so exclusively on maize that for them all other food plays a subordinate role. The Indians living on the Rio Parapiti are an exception; they plant more sweet potatoes than maize, and these yield an excellent harvest in their country.

/182/ The following plants are grown by the Chané and Chiriguano:

Sweet potatoes.
Maize.
Squash (Cucurbita pepo Lin.).
Calabash fruits.
Beans of different varieties.
Cotton.
Urucú.
Tobacco.
Tuna (for example, at Yatavéri). Opuntia.
Millet.
Mandioca (rare).
Reed for arrow shafts (on the Rio Parapiti).

In the plantings of these Indians I saw neither ordinary potatoes nor bananas. The sweet potatoes, according to Batirayu's statements, were introduced at a late period by the whites. Tobacco-raising is insignificant. The Chané and Chiriguano are not great smokers. They mostly smoke cigarettes in maize leaves, seldom pipes (Fig. 88). Among them one need not give his pipe to a neighbor for further smoking.

It is strange how the use of tobacco differs among the Indian tribes. The Aymara and Quichua /Quechua/, who chew coca, very seldom smoke. They have no taste for it. The Chacobo and Arahuaca, two tribes with whom I became acquainted on my travels, smoked just as little. When I offered a Chacobo a ooo

When I offered a

/182 cont./ Chacobo a

cigarette, he took only a few puffs, kept the smoke in his mouth for a few seconds, and then threw the cigarette away. Nevertheless, the Chacobo plant tobacco, but use it exclusively as a remedy. If a Chacobo gets a "boto," a fly larva, "Dermatomya," under his skin, he covers the fly larva's entry spot with tobacco powder and is then able to squeeze out the dead larva in a few hours. The Choroti and Ashluslay are passionate smokers. /183/ For them smoking is one of the greatest enjoyments of life. These contrasts are quite strange.

The Chiriguano and the Chané have extensive plantings which, in contrast to the clearings of the Choroti and Ashluslay in the wilderness, are well tended. In former times they used spades made of hard wood with attractive handles (Fig. 89), but these have now gone out of use and have been entirely supplanted by iron spades. Not infrequently the fields lie far from the villages, as, for example, in the Caipipendi valley. This is due to the fact that water is not available throughout the year everywhere in the vicinity of the plantings.

As has been mentioned, the produce obtained is stored in granaries built on piles (Fig. 84), so that it will be at least somewhat protected from rats, moisture, etc. These granaries are seen everywhere, except among the Chané on the Rio Pilcomayo.

The fields are fenced in with fences built brush-shaped, which are often difficult to climb over. There is no fertilization of the fields. On the other hand, a field that has been exhausted is left to lie fallow.

The time of sowing is determined by the position of the Pleiades, "ychu." When this passes across the horizon very early in the morning, it is sowing time. When the rainy season begins, everything must be sowed.

The men clear and sow. Everyone helps with the harvest, men, women, and children. Among the Chané in the Itiyuro valley the men sowed the maize, that is, they took care of the larger plantings, whereas the women were gardeners and planted gourds, beans, etc.

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[114] strikes one as particularly disgusting, and therefore, after I had got to know how the brew was made, I could never again bring myself to drink this beverage, which in itself is rather palatable. As I have already mentioned, an intoxicating liquor is also made from the fruit of the algarrobo tree. The beer made by the Chiriguano is very highly prized by them. But, on the other hand, it does not appear that tobacco is used

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Fig. 219. A jug for maize beer. 1/4. Bikom. cp. p. 603

Fig. 220. A maize beer drinking-vessel. 1/4. Bikom. cp. p. 633

Fig. 221. A maize beer bowl. 1/4. Bikom. cp. p. 630

Fig. 222. A maize-beer bowl with four holes through the rim, to which straps can be fixed. 1/4. Bikom. (No catalogue number.)

Painted earthenware vessels. The ground-colour of the vessels in figs. 219 and 220 is yellowish-white, of those in figs. 221 and 222, a brownish-yellow. The ornamentation is in dark brown (here marked quite black) and red (marked with fine lines). The inside colour and bottoms of the vessels are unpainted.
Chiriguano. Aguayrenda. Bolivia.

by them to any considerable extent; I myself never saw any Chiriguano smoking.

The Chiriguano are very fond of music and dancing. Their musical instruments consist of a kind of primitive trumpets of cow-horn, reed flutes, whistles and drums.

An interesting Chiriguano whistling pipe is here reproduced, in fig. 227. It consists of a flat piece of some hard and heavy wood; is 18.5 cm long, 3.2 cm wide, and has a section as set out in the figure. It has, pierced through its longitudinal axis, a tubular perforation, 7 to 9 mm in diameter, and open at both ends, running from end to end of the instrument. In the centre of its upper edge there are two, somewhat smaller, holes through which is threaded the string which allows of the pipe being worn round the neck as a breast ornament. The carrying cord running through two holes, side by side, probably indicates that the pipe was meant to hang horizontally on the breast. If there had been only one hole for the cord, the pipe would have tilted one way or the other, like the beam of a pair of scales. The pipe is designed for blowing on in the

Fig. 225. Food bowl of earthenware. Inside and bottom unpainted. The rest of it painted yellowish white, with ornaments painted in dark brown (marked black) and red (represented by thin lines). Chiriguano. Aguayrenda. Bolivia. 1/2. Riksm. 03. 3. 846.

Fig. 226. Sleeping bowl, for keeping small articles. Earthenware. Inside and bottom unpainted. The rest painted yellowish white, with ornaments in dark brown. Chiriguano. Aguayrenda. Bolivia. 2/3. Riksm. 03. 3. 843.

Fig. 227. Sleeping bowl, for keeping small articles. Earthenware. Inside and bottom unpainted. Otherwise painted yellowish white, with ornaments in dark brown (marked black) and red (represented by thin lines). Chiriguano. Aguayrenda. Bolivia. 2/3. Riksm. 03. 3. 844.

Plate VIII

415

Fig. 18

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415 ←

Fig. 19

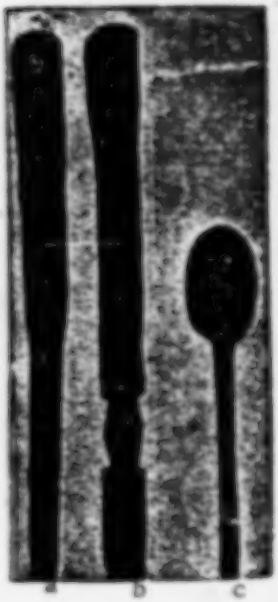

Fig. 20

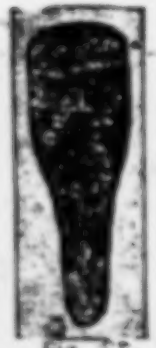

Fig. 21

Fig. 22

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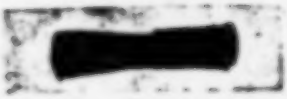

Fig. 23

/The captions are on p. 32./

E: Schmidt-SC E-5 (1934) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

/Captions for Plates VIII and IX./

Plate VIII

C 415

Fig. 18. a (I. A. 497): wooden dish (Chiriguano), diam. 30 cm.
b (I. A. 496): wooden dish (Chiriguano), diam 23 cm.

Fig. 19. (I. A. 574.) Wooden platter (Chiriguano), length 63 cm.

C 412

Fig. 20. a (I. A. 575), b (I. A. 576): wooden spatulas for stirring foods and drinks (Chiriguano), length 66.5 cm. and 114 cm.
c (I. A. 498): wooden spoon (Chiriguano), length 42.5 cm.

Fig. 21. (I. A. 502.) Spatula for stirring foods and drinks (Chiriguano), length 24.5 cm.

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Fig. 22. (I. A. 499.) Wooden spoon (Chiriguano), length 16 cm.

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Fig. 23. (I. A. 511.) Wooden pipe (Chiriguano), length 10.5 cm.

Plate IX

C 415

Fig. 24. (I. A. 457.) Decorated cuya (Chiriguano), length 23 cm.

C [415]

Fig. 25. a (I. A. 666): cuya with sewing (Izozó), length 19.5 cm.
b (I. A. 460): decorated cuya (Chiriguano), length 20 cm.

Fig. 26. Decorated cuyas (Chiriguano): a (I. A. 452), length 10 cm.; b (I. A. 456), length 11.5 cm.; c (I. A. 454), length 5.7 cm.; d (I. A. 458), length 15 cm.; e (I. A. 451), length 14 cm.

fr Schmidt--53 E-5 (1930) 1938 SF10 Chiriguano SF10
Chané SF8
Izozo

/21 cont./

The largest of these calabashes measures 50 cm. and the smallest 7.5 cm.

Stimulants

The Izozó whom I found in Toledo were not smokers. They attached no importance to the tobacco and pipes that I offered them. I acquired from the Chiriguano a simple wooden pipe, straight in shape, of the kind commonly used among the tribes of the Chaco, but I have seen no other pipes among them: neither have I seen them smoking.

Pipe (cachimbo) in the Collection

I. A. 740. Chiriguano. Length 19.5 cm. (Fig. 22.)

According to Nordenskiöld, the Chiriguano and the Chané plant tobacco, but its planting is not significant and they are not great smokers. If they smoke, they ordinarily use cigarettes, with a wrapper made out of a maize leaf, and only rarely use pipes (87). This explains the very uncharacteristic form of the

87. Nord. I, p. 182. Cf. Métraux I, p. 329.

pipe that I found among the Chiriguano. A pipe of very different shape, with a special handle in front of the tobacco bowl, is represented in a drawing by Nordenskiöld (88). According to

88. Nord. I, p. 178. Fig. 38.

the same author, the Chiriguano who live near the Quichua have received from the latter the custom of chewing coca.

St Schmidt--109 E-5 (1805) 1930 SF10 Chiriguano SF10
Chané SF8

/45 cont./
the earth of the salt licks called "yuhy" (214).

214. Nord. 1, p. 185. See Métraux 1, pp. 359 and 360.

Making Fire

Native implements to make fire are little used today by the Chiriguano and Chané. At home fire can generally be obtained from some other piece of burning wood, and for other occasions they commonly provide themselves with modern matches. Moreover, as I have said, the Chiriguano and Chané are not great smokers. One fire-making tool which is still found among them is the strike-a-light. The specimen I acquired from the Chiriguano is different from the strike-a-light of the Chaco tribes in that the tinder consists of a quite thick cotton wick. According to Métraux (215),

215. Métraux 1, p. 358.

there is also found among them the common form of strike-a-light in which the tinder consists of the fuzz of the fruit of the palo borracho (Ceiba insignis) kept in a container made of a a cow horn or armadillo tail.

Fire-making Implements in the Collection

E.A. 516. (Fig. 40.)

a. Bag woven of cotton thread as a container for the implements.

b. Wick of cotton thread.

c. Receptacle for the lighted end of the wick, made of the nest of a species of wasp.

d. Piece of a modern metal file.

e. Pieces of flint.